

New Enterprise, Pa.

It is some time since we have seen anything in the EVANGELIST from this place, and as we are always glad to hear from other parts of the Brotherhood, we thought probably some one might be interested enough in this section to at least read an article from here.

The church here is moving along nicely, and slowly, but surely gaining strength, numerically, and we believe spiritually. We have preaching every alternate Lord's day. Once in the morning at 10 o'clock, and next time at 7 o'clock p. m. We have Sunday School every Sunday. (Winter and Summer,) and we would just say to those who think it impossible to continue a S. S. during the winter, that we think our school is even better attended during the winter than during the summer. In the summer our school meets at 9 o'clock a. m., and in the winter at 2 o'clock p. m.

We also have a very interesting prayer meeting once a week, in which about all the members, old and young take a part. And, brethren, it does our hearts good to see those occupying the position of leader in our prayer meetings now, who but a few short months ago were strangers to the fold of Christ. We try not to have drones in our prayer meetings, but put all to work.

Brother John G. Snyder, our pastor has now served us very satisfactory for almost two years, and the only sad part we have to report, is, that at the last two appointments he was unable to serve us on account of his being sick. Yet while we very much sympathized with Bro. Snyder during his affliction, at the last appointment we were not left to go away from the church hungry, for Bro. S. B. Furry, of Martinsburg, Pa., kindly consented to fill Bro. Snyder's place on that occasion, and he did so to the satisfaction of all present. This is not the first time Bro. Furry has talked to us from behind the sacred desk and although he has never been elected or chosen to the ministry, we have often thought as we sat and listened to his kind and truthful admonitions that his proper calling would be the ministry. We are glad to report that at this writing Bro. Snyder is again convalescent and we hope ere the time for his next regular appointment at this place arrives he will have regained his usual health.

We are glad to see the EVANGELIST take the stand on the temperance question that it does. We hope the time is not far distant when not only every minister of the gospel, but every professor of religion will join in with the now comparatively small army of temperance workers, in their war against the rum traffic. When this comes to pass, then will the battle be short and the victory decisive. But so long as one half or more of the members of the different churches stand aloof of this question, or even worse, ridicule and censure those who are now battling with this worst of evils, then is the battle likely to be long and fierce, but yet we believe the victory will be won in the end. We firmly believe God's hand is in the work, and if "God be for us who can be against us?"

The Rev. Sam Jones said in a lecture recently delivered near this place, that in less than 10 years the prohibitionists will elect their president, and he gave the following facts as pointers in that direction: He said 3 years ago Tennessee cast 3,000 votes for prohibition, and last year they cast 117,000. Texas three years ago cast 4,000 votes for prohibition and last year 177,000. Now we do not care so much about who is to be President, but we do hope the day is not far distant when prohibition will unfurl its banners throughout the entire length and breadth of our land.

My article has grown more lengthy than I intended it should and will therefore close.

S. L. BUCK.

Flashes From Missouri.

Our meetings are being held in town in the M. E. church house.

Our congregations are large, and what is still better, they are respectful.

Adrian, a town of about one thousand population, seems quite a religious town. Nearly all heads of families are church members.

Our headquarters here are in the very pleasant

and hospitable home of Bro. Aaron and Sister Louisa Lentz. Bro. Aaron is a member of the German Baptist church. His wife recently united with the Brethren.

Our German Baptist Brethren here seem very kindly disposed. God bless them.

Isn't Bro. Lair's communication, in which he assigns his reasons for leaving the German Baptist church, about as rough as some other communications from other pens were several years ago?

People will progress in spite of themselves.

We think we see the head of the hideous monster, Formalism, sticking out in several recent articles in the EVANGELIST. Come, brethren, a little more progression. Form is all right, even in doctrine, but don't let us make any.

Let us work upon the heart and create a love for the good and the outside will come all right.

We hope and pray that the sisters' C. E. S. will become a great power for good in the church.

More calls for preaching are pouring in upon us. We would be glad to heed them.

It is not always proper to tell the truth. It is never proper to lie. It is often proper to keep still.

"Out of the abundance of the heart the mouth speaketh," and that means practical Christianity.

We baptized a dear brother near Montana, Kan. last Sunday.

The church at Maple Park, Kans., recently organized by itself and unanimously selected Eld. A. J. Hixon for her pastor.

W. J. H. BAUMAN.

Feb. 17, 1888.

Prepared to Die.

"Set thy house in order, for thou shalt die and not live." 2 Kings 20.

Those were the words spoken to King Hezekiah when he was sick unto death, by the prophet Isaiah; but when he heard the words spoken by the prophet, he repented and prayed and turned his face toward the wall and wept sore. It seems he had not set his house in order, and was unable while on a bed of sickness. So the Lord had compassion on him and lengthened out his life fifteen years in order that he might have time to accomplish the great work of setting his house in order.

In what does this house consist? The Apostle Paul in 1 Cor. 5, says, "For we know if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens; earnestly desiring to be clothed upon with our house which is from heaven." In Micah 4th chapter, we read, "And many shall come and say, come and let us go up to the mountain of the Lord and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths." "Set thy house in order" did not consist in building large houses and barns, there to bestow thy goods, then say, soul, thou hast plenty of room now and much goods laid up for many years, take thine ease, eat, drink and be merry. But what was the answer? "Thou fool, this night thy soul shall be required of thee." But how many are there at this enlightened age that profess to be followers of the meek and lowly Jesus as deeply engaged in hoarding up wealth, living in style and the world's fashions, which is an abomination in the sight of God, and looking down with scorn upon the humble, the lowly and the aged as did the fool in the parable, to whom God will in a few weeks or months, or perhaps this very night declare by the voice of his providence, "thy soul is required of thee."

Money, style and fashion do not fortify us against diseases and accidents of life. When the peals of thunder roar and the vivid lightnings flash, the poor man in his cottage is equally as safe as the rich in his stately palace. When sickness and death reigns in the land, it brings on a level the rich and the poor—all sleep side by side in the silent tomb.

"Set your house in order," is a command just as applicable to us now as it was in the time of Hezekiah. Come, says the prophet, let us go up to the house of the Lord, and he will teach us his ways, and we will walk in his paths. How many of those that have come up unto the Lord's house

that are willing to be taught and walk in the Lord's path.

Only those that have a desire to be imitators of God. And do those of us who bear the Christian name and who have taken upon us the solemn obligations of a Christian life, know and feel that we are to be imitators of God and make him our example? Surely many who want to be called Christians are more inclined to be imitators of the world than they are of God. A love for the world, for its wealth, for its honors, its pleasures, and its fashions, is a stronger passion of the soul than a love for the excellency of God's moral character.

Come let us go forth and set the Lord's house in order—the church of the living God, in which we have a home and ought to be united together in love as one family. The command has gone forth, set thy house in order while we have time, and health. We all have a work to do in that matter and the first place for us to begin, is at home, right at our own hearts, and see whether all is right with us. This we can discover by looking in the gospel glass. We there can see whether we are adorning the profession that we made before God and many witnesses, and we can also see whether we show that light that we are commanded to do. It must be a bright and shining light so as to be seen at a distance, and this light, spoken of by the Savior, is nothing more nor less, than the whole outward appearance with our walk and conversation. The Savior says by their fruits ye shall know them.

A Christian must be a humble character. Humility will shew itself in a modest, unassuming appearance. Humility, like all other Christian graces, has its seat in the heart, and like them it has light and that light will be seen of men. Then let us deny ourselves of every worldly lust and come down in the low vale of humility.

David prayed the Lord to turn his eyes from seeing vanity. No doubt his heart had been turned from vanity before that time, if we read his meditations in the 110th Psalm, there we see his penitence, humility and the desires of his heart, but it appears that vanity was still disgusting and sinful in his sight. What is vanity? emptiness, insanity, trifling labors, idle shown, and petty pride. It is the same now in our time as it was in the time of David. Our hearts can be turned against vanity and our eyes look upon it with sorrow and disgust, when it is placed before our eyes in a place where humility ought to reign supreme, when we enter in that sacred place we call the Lord's house where the Savior has promised to meet us in order to bless. In place we behold the glory crown of the roaring lion displayed in glowing colors; and the limitation of the Roman Catholic picture gallery. We have come to the conclusion that the Lord's house has not yet been set in order.

Now dear worldly, fashionable sister, take up your pens and begin to labor on the other side on the right side, for the good Master and bid the old master farewell. How pleasant and encouraging it is to see so many sister's names signed to such well written articles in our Brethren's paper, and cannot some of the Covington sisters do likewise?

It is quite likely where those laboring sisters have their abiding place their houses are set in order. So let us set our houses in order, so that when our pilgrimage is done on earth we may be ready to meet the bride-groom, and be permitted to enter into the Marriage Supper of the Lamb.

SUSAN SIDLE.

Covington, Pa.

Questions Answered.

To Bro. H. E. Faidley:

In regard to Sister Eichorn, of Marshalltown, Iowa. I am very well acquainted with Bro. and Sister Eichorn, and have much respect for them. I will say, when we get a preacher again we will do the very best for them we can to accommodate them.

Next question is, could we not consistently dispose with the salutation in time of foot washing? I answer Bro. Faidley, no, except you will give us a more suitable time and place to obey the same. I have been a member of the church almost fifty years, and practiced the salutation at that time and the practice has not grown too old for me to perform every time I stop to wash my brethren's feet; and if we have the love of God in our hearts as we should have, we will not feel it a burden to salute our brother at that time. But does Bro. F. want to dispose of the salutation entirely? If so, please give your reasons why and we will investigate the matter.

SAMUEL CAIN.